THE PACIFIC

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ENTERING IN.

The church was dim and silent
With the hush before the prayer.
Only the solemn trembling
Of the organ stirrred the air;
Without, the sweet, still sunshine;
Within, the holy calm,
Where priest and people waited
For the swelling of the psalm.
Slowly the door swung open,
And a trembling baby girl,

Brown-eyed, with brown hair falling
In many a wavy curl,
Stood in the aisle alone.
With soft cheeks flushing hotly,
Shy glances downward thrown,
And small hands clasped before her,
Stood in the aisle alone.

Stood half abashed, half frightened,
Unknowing where to go,
While like a wind-rocked flower,
Her form swayed to and fro,
And the changing color fluttered
In the little troubled face
As from side to side she wavered
With a mute, imploring grace.

It was but for a moment;
What wonder that we smiled,
By such a strange, sweet picture,
From holy thoughts beguiled?
Then up rose someone softly;
And many an eye grew dim,
As through the tender silence
He bore the child with him.

And I—I wondered (losing
The sermon and the prayer)
If when sometime I enter
The "many mansions" fair,
And stand, abashed and drooping,
In the portals' golden glow,
Our God will send an angel
To show me where to go!

—Julia Dorr.

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MONEY GENEROUSLY AND WISELY DISTRIBUTED.

A few weeks ago there passed from the earthly into the heavenly life one who left a large part of her property to various beneficent institutions. We refer to the late Miss Loretta Denny of Seattle, a member of Plymouth Church of that city. Bequests were as follows: To the Congregational Home Missionary Society, New York, $10,000; to the Congregational Home Missionary Society of Washington, $5,000; to the American Board of Commissioners for Foreign Missions, $5,000; to the Woman's Board of Missions for the Pacific, $5,000; the Young Woman's Christian Association of Seattle, $5,000; the Young Men's Christian Association, $1,000; Salvation Army work in Seattle, $2,000; Crittenden Home, $2,000; Plymouth Church, $5,000; Old People's Home, $20,000; Consumptives' Hospital, $10,000; Women's Relief Society, $10,000; Seattle Girls' Hospital, $10,000; Seattle Seamen's Friend Society, $4,000; Fund for Injured Firemen of City of Seattle, $5,000; Pioneer Association for a Home, $20,000; University of Washington for a fellowship, $25,000. Miss Denny's estate was appraised at $296,000. She was a sister of the two Dennys, A. A. and D. T., pioneers on Puget Sound who passed away several years ago.

Last year Miss Denny gave The Pacific $500. She had long been a good friend to the paper, and always lamented the fact that there was not a greater interest among the Congregational people of the coast in it, reading it herself with interest and profit.

A few months ago the editor of The Pacific planned to go to Seattle to talk with Miss Denny about a gift toward an endowment. The lack of interest in that plan for the paper here in California led to its abandonment for a time at least. Suffice it to remark here that the person or persons who would bequeathe to The Pacific $50,000 or an $100,000 would make on the Pacific coast one of the finest investments for good ever made anywhere. There are as many and as good reasons for the endowment of a religious paper as there are for the endowment of theological seminaries and colleges.

THE PROGRESS OF PROHIBITION IN THE HOOSIER STATE.

It is said that 900 saloons have been closed in Indiana during the last few months by remonstrance, and that 709 of the 1016 townships are now free from the saloon. The slogan is "Indiana a dry state by 1912."

The following poem by the Rev. W. B. Grimes, a resident of the Hoosier state, is of interest in this connection:

The gin-mills in the Hoosier state
  Are stirred with fresh alarm,
And Demon Drink is made to think.
  From city, town and farm
Comes the glad news across the plain,
  In face of law's delay,
We're marching on, ten more are gone.
  We're closing ten a day!

The rustling in the Georgia pines
  Is borne upon the breeze,
That tolls the knell of Belial
  From gulf to inland seas;
Their doom is written on the wall,
  The courts can but delay;
The tide rolls on, ten more are gone,
  We're closing ten a day!

O mothers of the Hoosier state,
  Deliverance has come!
The mother's woe, the young man's foe—
  The licensed den of Rum—
Has heard its doom read clear and strong
  Above the battle's fray;
We're clearing ground, O list the sound,
  We're closing ten a day!

Come freeman, from your hiding place,
  Get in the battle's fire;
Be men of nerve and freedom serve,
  In Freedom's conflict dire;
The rum-shop's rule is doomed to die,
  The courts can but delay;
Gin-mills must go—foul dens of woe.
  We're closing ten a day!

The Century Magazine for November contains an unique and highly suggestive article entitled "The Natural History of the Ten Commandments." It is by Ernest Thompson Seton. In it he says: "Years ago I set for my theory that the Ten Commandments are not arbitrary laws given to man, but are fundamental laws of all creation. If this be true, I shall be able to trace them through the animal world. We can learn an unwritten law only by breaking it and suffering the penalty. My task, therefore, was to discover among the animals disaster following breach of the ten great principles on which human society is founded." Mr. Seton's studies have led him to conclude: There is a deep-rooted feeling against murder in most animals—against taking the life of one of their own species. As to the property question and stealing he says that the high development of the property idea among animals must be a surprise to all who have not studied it. "The producer owns the product; unproduced property belongs to him who discovers and possesses it."

JOTTINGS BY THE WAY.

By W. N. Burr.

I was waiting for a train at a small station in Northern California. With an hour of precious time that I could use with as much fredom from special obligation as a millionaire may spend money, I sauntered out to see the town.

Under such conditions my first thought seems always to be of the churches. I want to see at least the outside of the church buildings. In this town the first thing that I was obliged to look upon was the outside of many saloons. I lamented the fact that men ever see the inside of these dens of iniquity, and walked on to find the churches. By and by I saw two of them. Both looked as if they had lived in a fever-and-ague country all their lives, and had had the life almost shaken out of them. A man came out from an adjoining yard.

'What church is this?" I asked.

"The Presbyterian, and that one over there is the Catholic church," he replied.

"Are there any other churches in this town?"

"Yes, there's a little Methodist church down yonder."

"Good!" said I. "You are better off than I thought you were."

"Well, we are not very well off," said he sadly, as he walked on, "for we have six saloons to every church."

A little later I was passing one of the saloons. In front of it stood a dilapidated nondescript vehicle, hitched to which was the skeleton of a horse still breathing. I wondered how those bones could stand alone. I looked a second time to see if it could be possible that a little life remained in them. One could easily imagine where the owner of that "outfit' of misery might be found.

A half-drunken individual stood, unsteadily, near by, swearing. From amid the volume of oaths my ear caught these more pleasing words: "Any man who will treat a horse like that ought to have twenty years in the pen, close confinement."

I walked on, sorry for the beast, but infinitely more sorry for men who, physically, intellectually, morally, spiritually, degrade themselves and pull others along the down-grade road with them. A starved beast is a pitiable thing, but a man in a swine's wallow, with apparently no desire to get out of it—it is enough to break the hearts of men of higher vision.

Not a few of our California towns are dominated by the saloon, and by an appalling indifference to that for which the church stands. In some of these places are beautiful church buildings, with comfortable parsonages, but with scarce a handful of people willing to hold up the hands of the pastor that Israel may prevail.

These churches must have seen better days at some time in the past, else how were these beautiful structures ever built, with stained glass windows and pews of more than ordinary make, and their equipment for good work?

There is more than one such church building in Northern California, in towns of considerable size, that stands almost destitute of workers, and into which the perplexed pastor can draw but a comparatively small number of people, even the bulk of the membership, in some cases, as indifferent as any "outsiders."

There are two mighty strongholds of hindrance confronting the church in Northern Calinfornia—two that bulk large before me, as I think over what I have just seen on the ground, and no doubt "there are others"—the saloon and the card-party. I hesitated before naming these two powers that press men and women down the incline into life on the lower levels, lest my word be taken for that of the ordinary temperance lecturer, or cloudy-faced sputterer against "card-parties."

I do not believe that all the sin of the world comes spouting like a geyser from the saloon and the card-party. But the kingdom of God is my first love, and the church is the mouthpiece of the kingdom. Therefore, whatever tends to paralyze the tongue of the church as it attempts to utter its message, I cannot wink at. When the saloon and saloon politics dominate a community many men who have been trained to better things are swept downward and away from the church, that always stands at an elevation even though deserted, God's beacon pouring light upon humanity's pathway.

And when the card-party craze sweeps into a town many women yield themselves willing captives to a fascination that steadily presses them away from the church and relish for the life of the kingdom of God. By their fruits we may judge the interests that claim the devotion of the people. Neither the saloon nor the card-party bring forth the peaceable fruits of righteousness, and so help to build up the kingdom of God, that "is righteousness, and peace, and joy in the Holy Ghost."

On the contrary, the influence of both saloon and card-club, as the card-club is just now making its demands, is set quite against the church and the kingdom. Many men who are not saloon patrons are in bondage to it in business and political life; and a multitude of women who cannot be persuaded to take up church work, or even to attend public worship with any degree of regularity, spend a deal of precious time and strength every week at the social card-table. The neglect of the sanctuary is putting the stamp of coarseness and low-planed ideals upon many a town in Northern California that was once faced toward better things. And the result is, people who desire that which is sane, sweet and wholesome for themselves and their children go where they can find it.

A choice element from the other towns is being attracted to Berkeley—why? Because something higher than saloon and card-club standards has prevailed in Berkeley. Let the careless thinker stop and look with some steadiness at the object lessons spread out before his eyes.

But what shall the tortured pastors who work in the towns where the ethics of the saloon and the card-table prevail, do about it? Walk with God, nurture the passion for souls, and hold on. Trite advice, but what other can be given?

Northern California is not the only portion of the world where church and community conditions are such as to make earnest pastors sick at heart. I know of one pastor who has sometimes dropped down before God in his study and cried: "O God, give me more of the vision of such a man as Dr. Arthur Smith, in China, who has lived and worked in a little town in that backward land for years, undaunted by near-at-hand conditions, inspired by faith in the kingdom as an enterprise that cannot fail."

La Jolla, Cal.

THE REVIVAL OF RELIGION.

Rev. J. B. Silcox.

The revival of religion is my theme. The theme is as old as Eden. What I have to say on it is as commonplace as the gospel.

The greatness of the theme is my apology and justification for bringing it before you. The conditions that confront us, as men and women concerned for the continuance of righteousness in the earth, compel us to give this theme our clearest thought and most mature consideration.

The comparatively few additions to the membership of the churches; the failure of the churches to interest the masses of the people in religion; the estrangement between organized labor and the organized Church; the decreasing number of young men offering themselves to the work of the Christian ministry; the revelation of low ethical standards that prevail in the management of great financial concerns; the spread of a materialistic malaria which tends to make the people lovers of pleasure more than lovers of God; the increase of divorces—more in the United States in one year than in all other Christian lands combined; the consciousness that the divisions of the Church into so many sects are unjustifiable; and yet the unwillingness or inability to heal these divisions by making the Church one in organization, as it is one in faith and purpose, are some of the things which emphasize the need of a revival of religion.

There is nothing this world needs so much as the revival of religion, reading into the word revival and into the word religion all the nobler meanings that the gospel message imports into them. The revival of religion is the revival of spiritual life in the souls of men. It is a revival of hope and joy and courage and kindness and all the qualities that beautify and ennoble human character. It is the revival of righteousness in all the relations of man with man. It is a revival of faith in the great teachings and high ideals of Jesus. It is not merely a denominational need. It is a national need. This revival waits on the action of the church. "If My people, who are called by My name, shall humble themselves and pray, and seek My face, and turn from their evil ways, then will I hear from heaven, and will forgive their sin, and will heal their land." (Chron. vii: 14.)

The responsibility of the church for the moral health of the nation could not be expressed in language more felicitous and forceful. As the flow of the fountain depends on the fullness of the reservoir, so the moral life of the nation depends on the spiritual life of the church. The church is the mother and nurse of moral life to the community and nation. The responsibility of the church for the moral health of the nation is emphasized all through the Bible. "For behold darkness shall cover the earth, and gross darkness the people, but Jehovah shall shine upon thee, and,"—as a result of the revival,—"nations shall come to thy **Light**, and kings to the brightness of thy rising." The revival of religion in the church means the return of the people to the church, and the return of the nation to righteousness. The need of a revival is impressed on us more from a forward look than from a backward look. I do not join the chorus of those who say that the former times were better than these. No good is gained by minimizing the real religious life that prevails in our midst. When Jesus called the Seven Churches of Asia to a higher life, he did not overlook or undervalue the many virtues which characterized those churches. The heights we have gained in religion are elevations which inspire us to higher heights of holiness and truth. Knowledge gained creates hunger for fuller knowledge. It is because we have made conquests that we desire to still widen the empire and extend the sway of sweet and pure religion.

The call for a revival of religion comes from quarters we would not expect. John Morley, characterizing this age as an age of transition in the foundations of belief and conduct, thinks that hopes have grown pale and fears dim, and that religion has lost power. He thinks "It is not that supreme, penetrating, controlling, decisive part of a man's life which it has been, and will be again. Conscience which has lost its strong and on-pressing energy, and the sense of personal responsibility, lacks sharpness of edge. The natural hue of spiritual resolution is sicklied o'er with the pale cast of distracted, wavering, confused thought. The souls of men have become void. Into the void have entered in triumph the seven devils of secularity." Underneath all that is an earnest cry for the revival of a religion that will restore to man the lost hope, and make conscience a mighty power for righteousness in the land.

The Wall Street Journal of New York recently made a plea for the revival of religion. Business men who are patriotic see that if church attendance falls off, if family worship is abandoned, if Sunday is given over to pleasure, if the growing generation is not instructed in the truths of the Bible as their fathers were, then the foundations of character are gone, and when character goes, business will tumble and the nation collapse.

Daniel Webster saw this truth and gave it eloquent expression. What he said in his day is equally applicable to our day. He is making a plea for the revival of religion when he says: "If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

These voices make it clear that the revival of religion is a great and serious problem—a problem for the patriot as well as for the Christian. No man can afford to put this theme aside lightly. We should be thankful for the discontent which characterizes the churches today. Discontent is a hopeful sign. It is evidence of the presence of the Spirit of God in our midst. It is 'the sound of a gong in the tops of the mulberry trees," which means that our God is leading us on to higher and better things as a nation and as a people. When a church becomes satisfied with itself, with its attainments and achievements, deterioration has begun. Mortification has set in. The church that does not get discontented with itself and reach out after clearer knowledge and fuller life is the church of the graveyard, and will go to the graveyard. And the sooner the better, lest it cumber the ground.

The Church of today is a larger church, a more spiritual church, a more ethical church, a better doctrined church than any church of the past. The Church of today holds its Bible with a more intelligent and appreciative grip than it ever held it. The Church of today understands Jesus Christ better, is more loyal to Him, than at any period in the past. To crown Him Lord of all, to make Him the one supreme authority in religion, to make His gospel regnant over all the activities of human life is the purpose and passion of millions of His followers throughout the world.

In pleading for a revival of religion, we mean that religion already exists as a blessed hope and beneficent power in the world—so blessed and beneficent that we want to see its power intensified and its benefits extended. We want the individual Christian to come into a richer experience of divine grace, and we want the church, now doing so humane a work, to fill a larger sphere of service.

To be specific, let me emphasize three things that will bring about and characterize a revival of religion:

First, the revival of religion will be a revival of appreciation of and devotion to the Church of Christ. We are in the Church because of the conviction that the best love and service we can give to the Lord is love and service to his church. There is no avenue or agency, no institution or organization through which we can do so varied and beneficent a work for our fellow-men throughout the world, as through the church. Its broad-visioned outlook on the needs and possibilities of humanity, its many-handed philanthropies, educational and industrial, elicit and give scope to all the manifold energies of our being. The best investment a man can make of his life is to invest it in the Church that Jesus loved and gave

himself to, that he might make it a glorious church, beautiful as a bride adorned for her husband.

I am a high churchman in the sense that I give the Church the highest place in my affectionate regard. I spell it with a capital C, and print it in italics, underscored. The Church stands for something in the community. It stands for the highest things of God, and it stands for the highest good of man.

Paul speaks of the Church as the medium or channel through which the manifold wisdom of God is made known to the world. He speaks of it as the household of faith, as the pillar and ground of the truth. He speaks of it as the body of Christ, as the bride of Christ. He bankrupts rhetoric in the use of similes and symbols to figure forth the power and splendor of the Church that culminates as the Church of the Firstborn who are enrolled in heaven.

I know something of history. I do not minimize the service rendered to humanity by other fraternities, but I affirm that no organization can come within astronomical distance to the Church in beneficent service to society. There is no organization that believes so intelligently in the Fatherhood of God, and so practically in the Brotherhood of man, as the Church of Christ. The Church plants itself on the oneness of humanity the world over. It overrides all racial differences, ignores all social differences, and binds in one divine fraternity all people that on earth do dwell. It refuses to call any man, or any race of men, unworthy the redeeming grace of the gospel of God. At its communion table all differences of class, caste, clime, color and creed vanish, and mankind meet on the broad basis that all are equal in their need, and equal in access to the impartial grace of God's salvation.

There is no organization on the face of the earth,—there never has been any,—that gives such practical expression to the oneness and divineness of humanity as the Church of Christ. It sends its ministers and missionaries to the darkest corners of creation, and bids them bend in loving service to the mental and moral enlightenment and uplift of every creature. We need to renew our faith in the worth of the church to the community, to the nation, and to the world. Macauley was right in affirming it to be "the chief instrument that has made for man's progress in knowledge and culture." Think what the Church has been to you personally. Think what it has done for your family and community. Who would care to live in a community where no church spire pointed the people to a higher life and diviner destiny? Who would care to bring up a family where no instruction was given in the commandments of God and no reference was made to the beatitudes of Jesus? Imagine a community with religion eliminated, the name of God proscribed, and all the sweet humanities nurtured by religion erased from the soul. Emerson may well ask: "What greater calamity can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate and the market. Literature becomes frivolous. Science is cold. The eye of faith is not lighted by the hope of other worlds. Age is without honor. Society lives to triffles, and when men die we do not mention them." Henry Drummond might well say as he did: "If it were mine to build a city, the first stone I should lay would be the foundation stone of a church."

In this age of colossal fortunes, when mammon lifts up her voice in the street and commercialism is centering men's minds on things material, the greater the need of the Church to lift her voice and remind men that man cannot live on factories and warehouses alone, and that pulling down barns to build bigger, and neglecting the house of the soul that is to live forever, is folly now as it was when Jesus Christ first declared it so. There was never a time when the Church was more needed to lift its voice in strong and tender tones, and say to men in the market-place of the world, "What shall it profit you, if you gain the whole world and lose the life of the soul, the hopes laid up for you in heaven.

The Church, I know, is not perfect. It is often weak where it should be strong. It is often tamely silent where it should be fiercely eloquent. It is often apologetically hesitant., * * * defiantly aggressive. It is often worldly and frivolous where it should be spiritual and serious. It is often racked by dissensions where it should be united in love. It has smiled upon practices it should have denounced, and tolerated evils it should have eradicated. Too often it has bent down to the low motives and fashionable follies of the world around it. Too often it has merited the rebuke of the Master, "I have somewhat against thee, because thou hast left thy first love." But when all this is confessed and admitted, it must also be admitted that the Church is the best institution we have for promoting personal religion and national righteousness; for honoring God and helping humanity. Let us renew our faith in the worth of the Church to the community and nation. Let us resolve to make it an increasing power for good among men. Let us put more love and labor into our own individual church, making it the center and source of all that refines and beautifies human life in the community.

The great revival which began with St. Francis of Assissi just seven hundred years ago, and which filled all Italy with the sweet religion of Jesus, and which paved the way and brought about the renaissance of art under Cimabue, and the renaissance of literature under Dante, this great revival began in a simple but significant way. With the love of God in his soul, St. Francis went out over the Umbrian hills, and with his own hands gathered stones from the quarries and repaired the dilapidated walls of the neglected chapel, so that faith should no longer be an outcast from the sanctuary. The resoration of that village church, making it a fit place for the presence of God, was the beginning of a movement that spread in benediction over all Europe.

Many a church now weak and dying might be revived into vigorous life and become a power for righteousness in the community if a few earnest souls would resolve to give themselves no rest until they had made their church a praise and a power in the community. "Thou shalt arise and have mercy upon Zion, for the time to favor her is come,—yea the set time is come,—for thy servants take pleasure in her stones and favor the dust thereof."

This plea for a revival of interest in the Church was eloquently made by Ex-Governor Long of Massachusetts, last summer, at the tercentenary celebration of the First Church at Plymouth, founded at Scrooby and transplanted across the sea to New England via Holland. In his oration the Governor reminded the audience that this church became the "forerunner of this splendid American democracy, this shining American republic, —home of the free, —a very statue of liberty enlightening the world." He spoke of the opportunity of the Church of today in solving the serious problems that confront society. He called on the men "to consider whether the Church, the Pilgrim Church, is not their concern as well as that of the faithful preacher who mounts the pulpit, or of the good women who dispense its charities." That early church, he said, was the church of all the people,—of the men and women alike. He closed his oration with a fervent appeal to the men to "fill the church as they fill their places of business. rouse it from the lethargy which is their lethargy, and make it a mighty engine for the salvation both of the soul and the body of society. Then will it be a power again in the social fabric, and then will its ministers catch fire from heaven and inspiration from their flocks, and speak with the voice of a trumpet. It is the age of utility. Utilize the church." This reasonable appeal should be met with a hearty response.

The second specific form that the revival of religion will take is a revival of concern for the salvation of men's souls. The Church is a means to an end. Jesus organized the Church to carry on and complete the work which he began. Now it is one of the commonplace truths of the gospel that Jesus came to seek and to save the lost. It is a faithful saying, "and it a tremendously important saying and worthy of more consideration than is generally given to it, that Christ Jesus came into the world to save sinners." The Church cannot give that saying too great prominence. It cannot make too much of it in her creeds and confessions. It canot too highly exalt it in holy hymn and jubilant anthem. It is impossible to unduly emphasize the Saviourhood of Jesus Christ. By no pleonastic redundancy, by no tautological repetition, by no hyperbole of exaggeration, is it possible to give too great perspicuity and force to this primary and colossal truth of divine revelation. The truth that Jesus came to save men stands

among the everlasting realities of religion, as Mont Blanc among the mountains.

There is no truth that deserves nobler expression—none that demands more eloquent emphasis than the truth that God's great heart of love goes out in yearning desire and saving intent toward every lost soul on the face of the earth. The ceaseless solicitude of God for the souls of men is the golden cord that binds all the books of the Bible into one. The salvation of men is the one purpose of God from Genesis to Revelation. This was the burden of the prophet's message and the theme of the apostle's sermon. This is the evangel that Jesus commanded his Church to proclaim. The business of the Church is to save men, and there is a sense in which it is true that every lost soul in the community is an accusation against the church.

If we are to be interpreters and proclaimers of the evangel of Jesus, we must rightly apprehend the great Bible words which Jesus used and taught his disciples to use. Take those great charter passages of the Church which declare in explicit terms why Jesus came, and notice two significant words: "The Son of Man came to seek and to save that which was **lost.**" "God so loved the world that He gave His only-begotten Son that whosoever believeth in him might not **perish.**" Drop out the words **lost** and **perish,** and those great gospel sentences have no meaning left in them.

We must read scriptural meanings into those words **lost** and **perish** if we are to rightly appreciate the gospel of Jesus. Those words **lost** and **perish** ought to ring in our souls with the sadness of a funeral bell. On the dark and mysterious background of these ominous words, God, in letters of gold, has written the message of saving grace:—

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night our Lord passed through,
Ere he found the sheep that was lost."

Read again some of the other great Bible words and learn to comprehend their magnificent significance. "The **Grace** of God bringing **Salvation** to all men hath appeared." And again: "He will have all men to be **Saved.**" We cannot unduly magnify those words, Grace, Salvation, Saved. The apostles took that word **Grace,** the richest and most beautiful word in the Greek language, and made it the key-word of the gospel. Over against man's sin they put God's grace, and grace erased the sin,—blotted it out so that it ceased to exist. "Where sin abounded, **Grace** did abound more exceedingly." **Grace** saved the **Lost. Grace** brought **Salvation** to souls ready to **perish.** All that man lost through sin is restored through grace.

Those words **saved** and **salvation** are the biggest words in our language. We must not minimize them. We must read into them the large and divinely beautiful meanings that God's great gospel gives them. They are picked and packed words. In that word **salvation** there is packed all the good that God has for man, here and hereafter. When Portia, pleading with Shylock, reminds him that if cold, bare justice is followed, none of us would see **salvation,** she declared a great gospel truth,—the truth that he who misses the salvation of God misses the highest boon heaven has to give.

Higher eulogy was never paid to Paul and his associates in the gospel, that when from the lips of that devil-wracked, hell-tortured soul there came the testimony, "These are the servants of God who show unto us the way of salvation." O preacher, go and preach; singer, go and sing, so that you will compel the outside world to acknowledge that you are showing lost souls the way of salvation.

One day, as Stanley was pushing his way through the tangled forests of the dark continent, the wife of one of his native helpers lay in a tent a dying. In her helplessness she looked up into Stanley's face and said: "Master, this is a dark world, and we have lost our way." To multitudes of men and women all around us this is a dark world. They have lost their way, and need some one to guide them back into the ways of sweet religion. The guide must know the way.

A wounded soldier looked up into the face of the chaplain who was speaking to him of salvation, and said to him: "Make it so plain that I can get hold of it." There is nothing on which men need clearer teaching than on the way of salvation. The **conditions of Christian** discipleship need to be **made plain to the people.** There is force in the saying that more people would be saved if they knew how to go about it.

Jesus laid great emphasis on the saving of one individual soul. In his estimate, one human soul outweighs a world. When Andrew brought Peter to Jesus, when Joel Stratton let J. B. Gough into the kingdom, when John Kimball persuaded D. L. Moody to be a Christian, when that Christian servant girl brought young Shaft sbury into an experience of saving grace, they started movements of moral reform that touch the farthest shore, and reach to the latest time. When you have got the regenerated man, you are in the way of getting the regenerated society.

It is a revival of religion in the purest, largest, noblest, strongest sense of the word that all the great humane, philanthropic, reformatory movements of today need most.

Much is said in certain quarters about the psychological moment. The thing we need most is the psychological man. The psychological moment will be on hand just as soon as the psychological man arrives on the scene.

When you get the painter you can have the painting; when you get the poet you can have the poem; when you get the singer you can have the song; when you get the reformer you can have the reform; and not till then. Produce persons, and the rest follows. Every saved soul becomes a saving force in the community.

The Church must realize anew the joy and the glory of evangelism. It was the evangelism of Wesley that saved England from plunging into the earthquake horrors of a French revolution. The evangelist bringing the people into ethical relations with God outranked the statesman in service to the nation. It was the revival of religion under John Knox that laid the broad, strong foundations of Scotland's greatness—intellectual and industrial, as well as spiritual. Principal Forsyth is right in affirming that "Society is past saving by philanthropists. It needs mighty evangelists." To humanize and civilize and fraternize we must evangelize.

As churches, we need to give ourselves anew to the work of saving men. We need a revival of interest in the souls of men. We must go out and make converts, for, as Luther said, this is the mark of a rising or falling church. We must be so absorbed in this work that we can say with Paul: "I am become all things to all men that by all means I might save some." The whole church must be imbued with this spirit,—not the minister alone, but the whole membership—minister, choir, deacons, trustees, teachers, ushers, and janitor. The evangelization of the minister and the church must precede the evangelization of the community.

Much is said these days about the indifference of the masses to the church. The indifference of the Church to the masses is the primary and colossal indifference that confronts us. It is comparatively easy to break up the indifference of the people to the church, when once you have broken up the indifference of the Church to the people.

The whole church must glow with the spirit of evangelism. "O that my Saviour were your Saviour, too!" must be the heart-prayer of the entire membership. Every saved soul, with definite intent, must seek to save another. He who receives the gospel, and does not impart it, turns a living stream into a stagnant pool. Many people are doing what is called church-work, but relatively few are definitely aiming and working to win men to Christ. The church that has lost concern for the salvation of souls has lost the secret of Jesus.

Carlyle, speaking of the church of his boyhood, said: "If anyone happened to awake to the fact that he had a soul to save, he would go to that church, for there were saints of God there, and the real gospel of the grace of God was preached there." He put a great truth in that statement. Men and women will go to the church which shows most concern for their salvation. **Saving souls will make a church popular, and its the only popularity a church should care for or pray for.** It is not the polity that attracts men to a church, it's the gospel. It makes little difference who preaches the gospel, so that the gospel is preached, or by whom men and women are

brought into the kingdom, so that they are brought. Churches must prove themselves apostolic by apostolic zeal for the salvation of souls.

We need to catch the enthusiasm for the salvation of men that characterized and sustained John Wesley in those fifty years of devoted service in this work. Listen to him as he sings desire to save men:

"I would the precious time redeem,
And longer live for this alone,
To spend and to be spent for them,
Who have not yet my Saviour known.
Fully on these my mission prove,
And only breathe to breathe Thy love.

My talents, gifts and graces, Lord,
Into Thy blessed hands receive,
And let me live to preach Thy word,
And let me to Thy glory live,
My every sacred moment spend,
In publishing the Sinner's Friend.

Enlarge, inflame and fill my heart,
With boundless charity divine,
So shall I all my strength exert,
And love them with a zeal like Thine;
And lead them to Thine open side,
The sheep for whom the Saviour died."

That love of men, that passion for the souls of men, that compassion of Jesus for the lost must possess us if we are to do this work aright. It was this spirit that posessed Paul and made him become all things to all men that by all means he might save some.

This passion of Paul for saving men has been beautifully expressed by an English poet. Paul is represented as speaking and explaining the feelings of his soul, as he sees men who have not the faith of Jesus: Do we know anything about this intolerable craving?

"Oft when the Word is on me to deliver,
Lifts the illusion, and the truth lies bare,
Desert or throng, the city or the river,
Melts in a lucid paradise of air.

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be kings,
Hearing their hope with an empty wonder,
Sadly contented in a show of things.

Then with a rush the intolerable craving
Shivers through me like a trumpet call.
Oh, to save these, to perish for their saving,
Die for their life, be offered for them all."
—Rom. ix: 13.

The third specific form of the revival I plead for will be a revival of concern for the salvation of society. If the immediate aim of the gospel is the creation of a new man, the ultimate aim of the gospel is the creation of a new society. Social salvation is as much a part of the curriculum of Jesus as individual salvation. The program of Jesus calls for a saved society as imperatively as for a saved man. These two purposes of Jesus, the regeneration of the human soul and the regeneration of human society must be ever before us, for the problem of a better and diviner type of man lies in the problem of a better and diviner type of human society.

Ther is a reciprocity of influence between these two companion truths that we do well to recognize and act on. The community will be elevated only as the individuals that compose it are elevated. A pack of wolves will be no more humane than the individual wolves that compose the pack.

Jesus knew that men are where they are because they are what they are, and therefore he dealt primarily with the individual. He also knew that men are what they are because they are where they are, and he therefore sought to bring about a renewed society which would give every soul a morally helpful environment. A bird cannot fly with one wing, and the church cannot live and thrive and do its work on a half-truth. I know that individual salvation lies back of and must precede social salvation, because I know that you cannot build a marble palace out of mud bricks. You must have clean Christian men to make a clean Christian commonwealth.

I know that Jesus taught men that death does not end all; that there is a life beyond the grave as well as a life this side of the grave,—a heaven of ineffable bliss in the Father's house of many mansions. I know that he taught that, and thankful should we be that he did, for man must die, and he wants a religion that will plant the lamp of an immortal hope in the darkened tomb, so that he may take the death-angel by the hand and go out saying to die is gain. I know all that, and with glad emphasis I will preach it, but I also know that Jesus came to establish a kingdom of heaven on earth. He came to regenerate and reconstruct human society. We must remember that the kingdom which was so much in the thought and speech of Jesus was a kingdom of heaven **on earth.** It was not a post-mortem kingdom. The Beatitudes he proclaimed were not for a far-off heaven beyond the grave. They were for the govrnance of men here and now in this world. It is here on earth that men of the beatitude type are needed. It is the business of the Church to labor and pray for the regeneration of human society as for the regeneration of the individual human soul.

Jesus never intended his religion to divert men's attention from the problems and politics of this world. Not separation from, but affiliation with the interests of humanity, was what Jesus enjoined on his followers. Jesus spoke oftener of man's relation to man in this world, than of man's relation to God in another world.

The revival we plead for, the revival already knocking at our doors, is a revival of faith in the practicableness of the teachings of Jesus in their application to the industrial, commercial, and political problems which confront us. It is a revival of righteousness in human relations. It is an ethical revival, and it is ethical because it is spiritual. It is a revival of the Christian conscience, a revival that will enthrone the love of justice over all human transactions and relationships. It is a revival of thou shalt love thy neighbor as thyself when you do business with him and when you go into politics with him. It is a revival that will bring in the golden age of the world by enthroning the golden rule of Jesus. It is a revival that will enable a man to pack a barrel of apples honestly and carry to the ballot box a vote untainted by bribery. It is a revival that will give the director of a life insurance company conscience enough to administer the sacred funds entrusted to him without gorging himself with wealth plundered from widows and orphans, so that he will no longer practice as a pirate while posing as a philanthropist.

The Church must concern itself with everything that affects the life of humanity. It must stand in the community as the organized conscience of the community. The more spiritual it is, the more secular it must be. The nearer it gets to God, the closer it must get to man. The more heavenly its vision, the more earthly its service. Because it has been on the mount of transfiguration with Jesus, the more ready will it be, and the more prepared will it be, to go down to the dull plain below and take the demon-possessed boy by the hand and lift him up; take the ill-requited toiler in the sweater's den and lift her up; take the impoverished emigrant that lands on our shores and lift him up to intelligent Christian citizenship. This is the work of Jesus, and because it is his work it is our work.

The men and women who are doing this work today all over the land are mainly Christian men and women. Seventy-six per cent of the workers in moral reform on this continent are communicants of Christian churches. The Church creates the men and women who create the reforms.

We do well to encourage ourselves in the fact that we are even now in the midst of a great world-wide revival which is pushing back the brutalities and cruelties of Paganism and exalting the beneficent ideals of Jesus. This is a better world than when Jesus came into it, and its betterment is due to his coming. Christianity has not been a failure, and it's not played out, either.

All the great movements that occupy the thoughts of the great thinkers and statesmen of the world today are movements for the uplift of humanity, and owe their inspiration to the gospel of Jesus. That word **humanity** is coming to the front everywhere, and it is **Christianity** that is putting it there.

This revival of interest in humanity, this revival of a philanthropy which ignores racial barriers and overrides national boundaries in the faith that all men everywhere are alike dear to God, and therefore no man and no race of men are to be called common or unclean. This revival or belief in the Fatherhood of God, and, therefore, in the brotherhood of man, and, therefore, that we we are our brother's keeper, and, therefore, the good of each should be the law of all; this revival of conviction that the love of God and man are one, so that wrong done to man is insult offered to God, and service rendered to man is worship offered to God; this revival of spiritual vision which sees the divineness of all human service, the sacredness of all honest toil, and which, therefore, manifests concern for those who "labor and are heavy laden," in doing the world's hard work; this revival of purpose to bring about a more just and equitable distribution of the good things that God's impartial love has so bountifully provided for all His children; this revival of the altruistic spirit which moves men and women to deeds of loving service after the imitation of him who went about doing good; this revival of humane sentiment and sympathy which led states and nations to come full-handed to the relief of the stricken city in the day of its desolation and ruin, nations bearing one another's burdens and so fulfilling the law of Christ; this revival of desire for the dawning of the day when war-drums will throb no longer, when battle-flags will be forever furled, and "in the parliament of man the federation of the world," this is the revival of the religion of him whose advent to the world was celebrated by heavenly choristers singing peace on earth, good-will to man, and who in his inaugural sermon declared that he came to preach the gospel to the poor, to proclaim release to the captives, the recovering of sight to the blind, to set at liberty those that are bruised. This is the revival that is knocking at our doors for fuller recognition and nobler expression. This is the revival Jesus taught us to labor and pray for when he taught us to pray that our Father's kingdom might come and his will be done **on earth** as it is in heaven.

TABERNACLING A FEW DAYS AT RIVERSIDE.

The Twenty-First Annual Meeting of the Southern California Association.

This meeting was held in the beautiful city of Riverside, October 28-31, and was one of much interest and profit from beginning to end.

The Rev. Dr. Kingman of Claremont was moderator and the Rev. Geo. H. Morrison of Pasadena assistant; the Rev. C. N. Hand of Los Angeles scribe, and Mr. Ernest Dawson of the same city, assistant.

It worked greatly to the success of the meeting spiritually that immediately after the organization and preliminary business the first of a series of Mission Studies was given by Dr. Kingman.

The reception which these studies met with may be measured somewhat by what "Aloha" writes this week in "Acorns From Three Oaks." Tone was also given to the entire meeting by the address the first afternoon by the Rev. Chas. H. Seccombe of Ontario on "The Christian Conquest of California." The strategic importance of these Pacific shores was pictured graphically and an eloquent plea was made for such Christian forces as would make the land fragrant ever with the spirit of Christ.

In the evening the young people were at the front in a thoroughly helpful and inspiring meeting led by Mr. Carl Dorbeer of Pomona.

Following the Mission Study on Tuesday morning by Dr. Kingman came an address by Superintendent Maile on "Lines of Approach to God." This address was fervent and evangelical, constituting a ringing appeal for a drawing near to the living Christ in order that he through those already his followers might gain access to the lives and hearts of many more. "We must express the vitality, the purity, the light of God, if we make the church on earth what God designed it to be."

"The Vital Elements of Present Day Faith" was the theme on which the new pastor of the Riverside Church, the Rev. J. H. McLaren, spoke most impressively, and thus commended himself at once to his brethren as a real acquisition to the Congregational forces of Southern California.

We wish that we could in our limited space give some adequate conception of the illumination which came to all through the paper by the Rev. Geo. H. Morrison of Pasadena on "Our Churches and What They Are Doing." It was an admirable survey of the field—encouraging in the progress shown and the determination to go forward to yet better things.

The report by the Rev. Dr. Rowell of the work done under the auspices of the evangelistic committee dwelt on the need of a great spiritual awakening as the supreme need in Southern California.

The Rev. Chester N. Ferris of Corona, speaking concerning "Evangelistic Needs and Opportunities," said forcibly in substance that the message for the times is the evangelistic message. But evangelism is a church matter—not simply a minister's matter. Men must disburse themselves—not the minister only, but all men.

The business man knows business men as the minister does not and cannot know them frequently, and can often get into a more sympathetic touch with them than the minister can.

The Tri-Church Union action at the National Council was excellently and sympatheically reported, along with other Council features, by Dr. W. H. Day, Superintendent Maile and the Rev. C. N. Hand.

Dr. Day told how the Spirit Invisible had bridged finally the gulf at first apparent between the different forces and had brought unanimity for a long time unexpected. You would have realized afresh that God is in our midst, had you been in Cleveland, he said, and listened to the debate on church union, and witnessed the outcome. In the course of his remarks, Dr. Day spoke of Professor Nash of Pacific Seminary as "always a statesman," reference being made to the valuable service rendered by the professor in harmonizing opposing ideas.

On one remark by Dr. Day we would lay special emphasis:

"The real Congregational Church, to be efficient, must forget self."

The Rev. Dr. Meredith, at this juncture, made an eloquent plea for those recommendations of the National Council which are calculated, through changes in Congregational polity, to bring the units of Congregationalism more closely together and give more efficiency. Humorously, Congregationalism was admonished not to forsake or neglect the assembling of itself together; the warning was that it was in danger of spreading itself out too thinly.

Dr. Meredith expressed gratification in that The Pacific had given to the people of the coast the Council address by Dr. Day on "The Call of the Cross in

Home Missions," saying that that address touched the very foundations of success.

The Rev. C. N. Hand, speaking concerning the National Council, said that he was impressed by the spirit of tolerance, but was sorry for the lack of tact and of wisdom shown now and then. Some who heard this remark thought at once of the address by Professor Vernon of Yale Seminary on "The Message of the Modern Minister,"—of the unwisdom of such utterances, as it contained, before a National Council audience.

Mr. Hand voiced the conviction that autonomy is not a word for Congregationalists to conjure with; that some form of connectionalism we must needs seek, and that we are moving rapidly within ourselves to all the centralization which is embodied in the Chicago Plan of Union.

Superintendent Maile spoke of the National Council as

"A Mammoth Congregational Switchboard."

Using in way of illustration the telephone system, it was shown how in the great central station of the Council all thought centered, and then went out into the ears of the people all over the land who placed themselves in connection therewith. All in all, he said, he came from Cleveland with a greatly increased faith in our ability to achieve.

The Association sermon, which was given on Tuesday evening, was by the Rev. J. H. Mallows of Los Angeles, on the text, "The Lord will perfect that which concerneth me." Psalm 138:8. Perfection was said to be God's climax. Man is not made; he is in the making. As to character, it was shown that a high ideal stands ever before us, beckoning on, and the Lord will perfect all who yield themselves unto him.

At the session in which Home Missions was especially under consideration, the Rev. Geo. E. Soper of Pomona expressed the conviction that here on our Pacific shores is to be fought the last great battle between paganism and Christianity. Washington, he said, was planning and working grandly under its two consecrated leaders, Scudder and Greene; Oregon is also working devotedly and energetically; Northern California is going forward as of old, and it is incumbent on Southern California to look well to its part of the great battle-line. Believing that the Association had been led of God to self-support, the appeal was for renewed and increased consecration that more glorious might the achievements be.

The report of Superintendent Maile showed 47 self-supporting churches and 46 which were receiving missionary aid. During the year houses of worship were built as follows: Graham, Lawndale, Manhattan, Mayflower and Plymouth, in Los Angeles, Oil Center, Ramona, Santa Barbara, Sherman. In process of construction; Arlington Heights in Los Angeles, Kern, Hawthorne, Little Lake, Wasco. Parsonages; Etiwanda, La Canada; Riverside and Redlands, rebuilt.

The report of Superintendent Case of the Sunday-school society showed 12 new schools organized during the year ending October 15th and 14 reorganized. There was a gain of 28 per cent in contributions over those for 1906. Superintendent Case would like to bring the missionary work of the Congregational Sunday-school and Publishing Society in Southern California to self-support by the end of another year. He asks "Why not?" A survey of the work for 20 years shows that the society has put into the work in Southern California more than $25,000.

The indebtedness of the churches to the Church Building Society, aiding so beneficently these many years, was ably set forth by the Rev. E. E. P. Abbott of San Diego.

Secretary Tenney of the American Board told of the effort of the Southern California churches to make a gain of five per cent over the gain in 1906. This was not reached, however. The gain was 100 per cent over the contributions for 1905, but there was a falling short of 8 per cent in comparison with 1906. In the course of his remarks Mr. Tenney stated that Congregationalists averaged less than a postage stamp a week for foreign missions.

The appeal was for an advanced movement. This was admirably enforced by all that was said by the representatives of the Woman's Board of Missions for the Pacific in the helpful portion of the program contributed by them.

"The key to the situation," said Mrs. J. H. Williams of Redlands, "is Christ in the heart."

Mrs. Robertson of Mentone: "Help the American Missionary Association, and so help solve our coast immigration problem."

It was stated by Mrs. Robertson that the Woman's Home Missionary Union of Southern California would reach soon its 20th anniversary and that during its existence it had raised not less than $45,000.

Mrs. E. C. Norton, describing a visit East, told of the great throng of foreigners there and the profound impression received of the need for pressing forward in Home Mission work.

Mrs. W. F. Day made plain the fact that we cannot play at either home or foreign missions. And Mrs. W. H. Day, after conveying to the meeting considerable of the inspiration of the recent annual meeting of the W. B. M. P., graphically set forth the opportunity ever widening on foreign field.

Among the features of the Association long to be remembered was the address by the Rev. J. B. Silcox on "The Revival of Religion," which we have pleasure in giving in full this week. It will strike a responsive chord in hearts all over the coast. It has the right ring—a message for the times, for the good of man and the glory of God!

On motion of the Rev. W. H. Day a unanimous and hearty invitation was extended the American Board of Commissioners for Foreign Missions to hold its meeting in Los Angeles in 1909.

An invitation to hold the next meeting of the Association in Santa Ana was accepted.

Acting on the recommendation of the National Council, the Association will hereafter be termed a Conference.

The vote was that the designation be "The General Conference of the Congregational Churches of Southern California."

Why the word "general" was included we do not know. It does not seem to be needed, as it was when the same word was used to designate both the local and state bodies.

A committee was appointed to look into the legal matters relating to religious corporations, with a view to the incorporation of the Conference.

The Rev. E. S. Williams, "Aloha" of The Pacific, won the hearts of all in a talk concerning the Missionary Settlement at Saratoga. Aloha can scatter added

sunshine even in sunny Southern California. When the matter of a scholarship in Pomona College as a memorial of the late Father Bristol of blessed memory came up, Aloha's heart and purse were wide open. If this brother, beloved all over the land, doesn't leave footprints on the sands of time, there will be no footprints left by any one.

The new men in Southern California made a highly favorable impression, whether at the front or in the rear. Valuable acquisitions, all of them, is the verdict.

In some reminiscenses the Rev. Dr. D. D. Hill of Pasadena, brought out the fact that only three ministers were in attendance at Riverside who were present twenty years ago when the Association was organized. They were Superintendent Case, the Rev. F. J. Culver, and himself.

Twenty years ago there were 17 churches and 1975 members. Now there are 93 churches with a total membership of more than 10,000.

Pomona College did honor to herself and all Southern California Congregationalism on "College evening." Hundreds of hearts said "Amen" when President Gates paid beautiful tribute to the Rev. Dr. Henry Kingman, the pastor of the town and college church. Professor Stearns had spoken previously of the remarkably fine Christian atmosphere in which he had found himself when he came from the East about a year and a half ago to take a position in the college.

"If what Professor Stearns says be true," remarked President Gates, "very much is due to Dr. Kingman." And then in tender and touching words it was told how he had gone about his work in broken health, and the benediction of it all the while, ending with "Nothing less than a great man!"

God be thanked for such men and for a college in our Southland such as Pomona!

We end our account of this three days' meeting amid the beauties of the far-famed orange region of California with the memory of the hearty commendation to the churches given the editor of The Pacific and the paper which has worked for 57 years to help make California Congregationalism what it is. We can ask nothing more—except not less than five new subscribers from every church in the Southern Conference within the next four weeks. It needs simply the effort on the part of each church to accomplish it.

ACORNS FROM THREE OAKS.

Aloha.

A Noble Representative of China.

In the long and brilliant program of the twenty-first annual meeting of the General Conference of the Congregational Churches of Southern California, held in the First Congregational Church at Riverside, a first place was given to Rev. Henry Kingman, D. D., pastor of the Congregational church of Claremont. Not only was he heartily chosen as Moderator, but the entire conference joined heartily each day in attending enthusiastically his profound and scholarly descriptions of the most remarkable renaissance of light and liberty any nation has ever known. My pencil is not equal to a description of it. No one who heard the masterly addresses can ever esteem the mighty movement of the true God among the idols of the idolatrous Chinese as a common or uninteresting matter. The students of Pomona College will doubtless be led in notable number to take up the vast and honorable opportunity which their heroic preacher has largely helped to make possible. If I were a young minister I would prepare as good a sermon as I could write. Then I would plead with this man of the hour from China to exchange with me for a Sunday that my people might learn at first hand the tremendous truths which drop like live coals from his glowing lips. Jesus, Master Divine, Physician for soul and body, if thou wisely canst do so, strengthen the lungs and the voice of thy servant from the land of Sinim who at so great a price has learned the truth which ought to save our boasted land of liberty from sinning against four hundred millions of thy possible brothers and sisters for whom thou didst die upon the cross!

If these lines fall under the eye of any layman who is too busy to read many magazines and books but yet wants to master the great facts from one who has well digested them, let me say, good pastors, welcome such suggestions from aspiring laymen who love to bring the flock the specialist of largest inspiration.

A Challenge to Financiers.

An esteemed banker who finds time to make figures live in the interested presence of men who have struggled hard to keep up Southern California's splendid pace in Home and Foreign missionary advancement told us yesterday that banks were refusing money save in most moderate installments to their customers. Yet no eyes wept briny tears; no cheeks blanched; no suicide cracked his pistol; no panic started. We were thoughtful, but not disheartened as monetary duties piled up in the face of financial stringency. Is not this the place for a tenderfoot of two decades ago to revive for the splendid corps of young ministers just settling into the collar of work on this noble field a memory of the old time which may hearten them for the day of battle and help them set forth before their brethren the allurement of dividends which suffer no debasement? The writer was a tourist in Pomona for the first time when Rev. C. B. Sumner came to begin Home Missionary work. Notice, brethren, who want to be original under the new leadership! Here may be a hint for you. Some wise administrator pledged the good man six hundred dollars of missionary money to open work in Pomona. As I entered the little hall he invited me to preach the first sermon. Of course I declined. Feeling the warm heart of the most courteous missionary, I assured him it would give me great delight to pray. Few occasions in a happy ministerial life afford me greater satisfaction. Consider the remarkable history and fruitfulness of that church! No collections for the first six months for the town had been dragged for church money! At the end of six months the church took up its first collection, $200 for Home Missions, and voted to go ahead independently. Two hundred dollars for a first collection! Consider the fruit of that fine financiering! Many thousands have flowed from that bountiful church to all quarters of the globe for Christ's work. The beautiful saint, Rev. L. H. Frary, spent his rich and bountiful life there. Pastor Sumner has put his life into Pomona College and glories in the sacrifice and service. I wish I were mathematician enough to cipher out the number of nickels I had in that four hundred dollars it took to start Pomona Church and Pomona College. For that is the record.

Four hundred Home Missionary dollars started Pomona Church and Pomona College.

I sat in the Riverside church last night and counted up my stock. Brethren, it is not for sale! Harriman. Hill, J. P. Morgan nor Rockefeller can buy it! I have always loved Home Missions and must have some share in that four hundred dollars.

President Gates made a jubilant speech last night. Happy man! My dividend! The college choir sang an inspiring oratorio. Another dividend! Prof. C. C. Stearns made his maiden speech to the Association—wise, warm and winsome! Dividend No. 3! A handsome young student made his violin ring after the fashion of Ole Bull. As his cute fingers snapped the strings my heart thrilled with gladness. No ungodly fiddle! Go it, young violinist! Dividend No. 4! A fair girl and a sweet woman teacher sang as heartily as the Professor spoke, and the music had the life of the love which the new Professor from the East said fascinated him as the element in which the faculty and students of this college worked. Dividend No. 5! When Rev. A. G. Smither, of Los Angeles, preached a glowing sermon, and proved, in his splendid person, almost as big as Goliath of Gath, and benignant like Dwight L. Moody, how the Spirit of God has brought him into a trusteeship in our college as witness and helper of the federation of the Christian and Congregational churches in the education and conversion of the young people of Southern California, my heart sang "Dividend Number Six!"

Virginia Mine and Comstock Lode are not in it! Standard Oil is nowhere! I can't match the dividend anywhere. Can you? Bring the rule of the Carpenter of Nazareth; He can match it! Praise His Holy Name!

A New Wonder in Yosemite.

A generous share of the hospitality of Riverside which has homed and fed the great conference ideally has been contributed by the famous mission inn, the Glenwood, of which Frank A. Miller, the chairman of the board of trustees of the Congregational Church is manager. His brethren here talk about him; why may I not write how good it is to see one of the busiest men in southern California clothed in dignified black, like a senior deacon in the broad aisle, listening to reports from Cleveland delegates as earnestly as an intelligent juryman?

Just now the idea possesses me—what will this man of genius not accomplish in the building of a great hotel in Yosemite? The comfortable inn here is such a thesaurus of art treasures, of mission bells and curios, of mottoes and manuscripts, that it is the marvel of the traveling world. Let me tell Pacific readers a story they will enjoy, of their hospitable brethren. During a six months journey among the castles of the Rhine and the tourist resorts of Europe he and his party found themselves in a stage at Carlsbad, Germany, taking a long ride with a most observing globe-trotter. Incidentally it became known that Mr. Miller was making a study of the renowned hostelries of the Old World with the intent of incorporating the best features in a hotel planned by him for far-famed Yosemite. Not knowing the proprietorship of the Glenwood at Riverside, the globe-trotter remarked: "If you want to see the most wonderful hotel in the world you have only to go to Riverside, California, which is in your own country." Imagine the surprise of the globe-trotter when a little later he learned that he had been speaking to the proprietor of the famous hotel at Riverside.

I had thought I should never see Mona Lake again, Glacier Point or South Dome, save by the bird's-eye view; but the thought of a man, loving and home-making, expressing his artistic life in a great hotel in Yosemite, makes me interested, as many will be, to see what the El Capitan of landlords will work out there.

Among the Churches.

California.

Fitchburg.—One person united with the church last Sunday. The Rev. W. H. Cooke is supplying the pulpit Sunday mornings.

San Francisco, First.—Ten persons were welcomed into fellowship last Sunday, five on confession. The morning congregation was the largest in three months.

Oakland, Plymouth.—The new pastor, the Rev. A. W. Palmer, had the pleasure of receiving ten new members into fellowship last Sunday, four on confession.

San Rafael.—This church had the largest attendance last Sunday evening in the history of the church. Five persons united with the church at the morning service, three on confession.

San Diego, First.—The Rev. J. B. Silcox has agreed to remain with the church until the first of the year, when he and Mrs. Silcox are to enjoy a trip abroad, having been invited to accompany some Eastern friends.

Santa Rosa.—The church at Santa Rosa received eight new members Sunday, four by letter and four on confession. There has been a net gain during the year of 25 members, although 10 have been dropped by revision of the roll.

San Francisco, Olivet.—One person entered into the fellowship of the church Sunday. A year ago the communion service was doubled. After those in attendance Sunday had partaken only one cup was left. Evidently Olivet is growing.

Alameda.—Twenty-six persons entered into the membership of the church Sunday, eleven on confession. Thirteen had had Congregational affiliations or training, seven Presbyterian, three Salvation Army, two Episcopal and one Methodist. Since the first of the year the Alameda church has welcomed fifty-five into its fellowship.

Lodi.—Sunday, Nov. 3, was a beautiful autumn day, permitting excellent congregations and a large Sunday School to attend the church gatherings. A marked spiritual blessing was manifest in the Communion service; three young people united with the church, one by letter from the First church of Oakland and two on confession; one was baptized; and all three will add much to the working force of the church, Endeavor Society and Sunday School.

Oroville.—There were four accessions to the church on November 3rd, three of them on confession. Four

more were voted in, but were detained for unavoidable reasons. This church hopes to reach the one hundredth mark in membership before another year rolls around. All the departments of the church are in fine condition. Mrs. W. P. Hammon of San Francisco has lately presented our church with a full set of pulpit furniture, beautiful and modern in design and finish, that would adorn any pulpit platform in California. We used our new individual communion set for the first time on Nov. 3rd and found it very satisfactory. Our Ladies' Aid has established a fund to be used in building a parsonage, and are working hard preparing salable articles for a Bazaar to be held the first week in December, the proceeds to be added to this fund, which is steadily growing larger.

Mr. Stevens preaches to large congregations mornings and evenings and the interest is good and promising. The Sunday School is overflowing, the average attendance being much over one hundred and nothing is lacking but enough teachers. Those we have are faithful and painstaking, but they have more than they can do justice to and we hope that our pastor's urgent appeals for more workers in this vineyard will soon bear fruit.

Oakland, Fourth.—On Friday evening, November 1st, six automobiles conveyed the members of the Men's League of Niles, and their wives, to be entertained by the like society of the church—the one hundred guests being served with a hot dinner prepared by the ladies and waited upon by the girls of the church. In response to the constant admonition of the Niles League to "Watch us grow," the pastor, combining his creative and artistic talent, entertained the visiting League by producing a novel effect in moving pictures, in which "sky scrapers," presumably of Niles in 1915, and other wonders of the twentieth century passed in review of the ever watchful cyclopic eye. A splendid dinner, good speeches, attractive floral and table decorations and artistically devised place cards expressed the enthusiasm and willingness of all those who lent themselves to making this a most enjoyable occasion. Ask the Niles people about it. The 1st of November also proved to be the fourth anniversary of our pastor's coming among us and his people sincerely hope that his useful service here may be indefinitely continued.

Idaho.

Westlake.—The Rev. E. E. Van Wert has been given a unanimous call to the pastorate and has entered on the work. Mr. Van Wert will also have charge of the work at Ferdinand and Forest, and general oversight of the work in the Craig Mountain district. The Rev. David Reid, the Congregational missionary evangelist, has been supplying the Westlake church for a few Sundays. The Sunday-school at Ferdinand was organized by him and a mission was established there also. Two lots have been donated for a church building.

Among the interesting articles announced by the Century Magazine for 1908 are: Recollections of Lady Randolph Churchill, General Grant's Last Days, Andrew Johnson in the White House, The Red City, which is a new historical novel by Dr. S. Weir Mitchell. The Century plans to keep at the front.

The Home.

JUST THIS DAY.

So the pilgrim's soul wins through.
Just this day in all I do,
To be true;
Little loaf takes little leaven,
Duty for this day, not seven,
That is all of earth and heaven,
If we knew.

Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here.
"Heart, the only sure is near,"
Wisdom says.

Step by step, and day by day,
All the way.
So the pilgrim's soul wins through.
Find each morn the strength to do
All God asks for me and you—
This obey.

—Selected.

ANXIETY FOR THE MORROW AND ITS CURE.

Perhaps there is no precept of Christ's which is more commonly violated than that in which he admonishes us against fretful worry about the morrow. Many Christian people who are wholly conscientious in their endeavors to obey the Master, either entirely overlook this admonition or think that there is no great harm in failure to heed it. Even when there is an uneasy sense of the wrong of the forbidden practice, an anodyne is found in the plea that it is natural for some people to worry. No doubt some people are, by temperament, more prone than others to gloomy, unhopeful outlooks. They seem to have a sort of natural genius for bothering about things, real and imaginary. But so, too, there are people who seem to have a natural bias towards other forms of sin. There seems to be a taint in the blood that makes them an easy prey to temptations of certain sorts. But a predisposition to any particular sin, whether of the flesh or spirit, while it may make the moral struggle more severe and demand special watchfulness, is no excuse for yielding to it. In each one of us is the sovereign power of will, and for its strengthening there is the offer of sufficient grace. Our excuses for surrender to besetting sins are forever silenced by the assurance that God is faithful and will not suffer us to be tempted above that we are able, but will with the temptation make a way of escape of which we may freely avail ourselves. This applies just as much to a tendency to faithless worry about the future as to any other constitutional bias to evil. The very purpose of the grace of the gospel is to make us conquerors—not of other people's besetting sins, but of our own.

It may help us to realize why Christ puts this sort of worry among forbidden things if we will bethink ourselves of the injury it works and of what it signifies.

For one thing, it destroys personal happiness. The woman who thought she had no right to be happy until she had first spent some time trying to be soundly

miserable, had a false notion of what God desires in us. Happiness is not the chief end for which we have been made, but it is one of the ends, and we have no business wilfully to thwart the divine intention for us in this matter. But how can any one be happy who is all the time peopling the future with spectral fears, who is always foreboding some evil, who is forever dwelling on the possible misfortunes to which poor humanity is liable and imagining that they are all lurking in the shadows of the morrow?

This fretting, fuming spirit destroys the happiness of others. To live with people who cultivate it is like being drenched in perpetual fog. Their sighs and groans, their gloomy prognostications, the hopeless accent in their tones, lower the vitality of an entire household. They radiate depression as the sun radiates heat and light. Young and old alike are affected by their plaints and lamentations. No one has a right to becloud in this way the joy of others. It is the duty of everyone to disseminate all the cheer he can, to make other people happy, to create an atmosphere that is clean, clear and wholesome. People who cultivate a spirit that makes others miserable are guilty of gross and sinful selfishness. If they are professedly religious people, they are damaging their profession and destroying their influence. A repining, pessimistic spirit is no commendation of the gospel, but a misrepresentation of its aim and effect. People will not be attracted to a religion that seems to have no power to kindle joy or irradiate the future with hope. They naturally mistrust a faith that apparently affords its subjects no more comfort than those have who make no pretense of belief in a God of providence and love.

This spirit, moreover, is one of practical rebellion against God's method for our living. Christ himself set the stamp of his disapproval on it when he said, "Take no anxious thought for the morrow: sufficient unto the day is the evil thereof." In other words, God's plan for us is that we shall appreciate and enjoy the blessings of the present and not embitter our spirits today by a habit of senseless brooding about tomorrow. Filial obedience in God frankly accepts the blessings of today and trusts God for the future. It says:

"I will not look for storms when skies are glowing,
With hues of summer sunsets painted o'er;
When all my tides of life are softly flowing,
I will not listen for the breakers' roar.
I will not search the future for the sorrows,
Nor peer ahead for lions in the way;
I will not weep o'er possible tomorrows—
Sufficient is the evil of today."

Furthermore, this spirit is wrong because it is essential unbelief. A prime article of the Christian creed is belief in the goodness and providence of God. Such a belief ought to act as an antidote to anxious thought about the future. A faith that does not enable us to be happy today because we are fearful of what the morrow may bring forth does not seem to be a faith that is worth having.

And that suggests that the cure for this fretting spirit is to cultivate real trust in God. He has given us enough ground for such trust, assuredly. He has not left himself without witness to his love and care and providence. He has given surpassing proof of his regard for us in the mission and work of his Son; and will he not with him also freely give us all things? Nay more, he has given to us, individually, evidences that his eye is upon us and his hand is ever outstretched to bless. Strange, indeed, if we do not recognize this when we set ourselves to remembrance of the way in which he has led us. What then? Why, this, that the future about which we are prone to be anxious, is in his hands. Its events will not occur without his knowledge and overruling providence. If we can trust him for today, why not for tomorrow? If he has cared for us and our interests in the past, why doubt him for the future?

But we must act in harmony with this faith. We must deliberately set our wills against the intrusion of anxious thought for the future, and determine to cultivate the practice of frank enjoyment of present blessings and leave the morrow with God. In his "Life Thoughts" Beecher gives us an illustration that may help us to see our duty here and to perform it. "When I used to fish," he says, "if I had a short line and rod, I could direct it easily and throw it into this or that pool as I pleased; but if I let out my line till it was twenty or thirty feet long, I could not direct it, but I was the victim of every floating stick and jutting rock and overhanging bough. So I have seen men wading down the stream of life, jumping from stone to stone, slipping on this rock and falling into that pool, because their line was so long they could do nothing with it—a line that reached down forty years sometimes. Now, if you would avoid these difficulties, shorten your line. Let it reach over one day only; for 'sufficient unto the day is the evil thereof.' To the man who is living weeks or years in advance of the present, God says, 'Go back, go back to your duties. Work while the day lasts, and take no thought for the morrow. I am master down here."—Lutheran Observer.

Young People.

JOHNNY'S FAULT.

"Mamma, mamma, where is my coat?

"Why, I don't know. Is it not on the hall rack, where it should be?" came back mamma's reply from the kitchen.

"No; I've looked everywhere, and I can't find it."

"Did I not see you and Tommy Jones down in the orchard last night?"

"Oh, yes, I remember; we were doing tricks in the golden-sweet tree, and I took off my coat, and forgot it."

Away he went as fast as the legs of an eight-year-old boy could carry him.

In a very few minutes Johnny was back, but his hat was nowhere to be found. Mamma suggested that possibly he had left it in the barn, as he does sometimes.

"Oh, I know it is there; I was trying to stand on my head in a five-quart pail this morning, and I threw my hat on the floor and forgot it."

The hat was found, but mamma was again called from her work from Johnny.

"Mamma, I can't find my tablet, and it is almost schooltime. Oh, dear, I wanted to stop and see Tommy Jones this morning, and get him to go nutting tonight after school."

Tears which he bravely tried to keep back came into Johnny's eyes as he hunted for the missing

tablet. At last it was found in the woodshed, where he had been attempting to teach his pet kitten to write.

As he was going into the hall, mamma asked: "Johnny, did you feed the bunnies?"

"Oh, mamma, I have forgotten all about them."

"I could not find your lunch-basket this morning?"

"Oh, mamma, we boys were in a hurry last night, and I forgot it and left it at the schoolhouse."

Johnny, with a kiss from mamma, started for school with a merry heart, not knowing how much needless work he had made her.

Mamma sighed as he closed the door, and softly murmured to herself: "I wish I could teach Johnny to put things in their proper places, and not to forget."

Then she went to the telephone and did some talking with papa.

That night, when Johnny came in to dinner the table was not ready. He could hear papa and mamma talking in the library, and he went in and asked, "Mamma, when are we going to have dinner?"

"Oh, Johnny, I was talking with papa and forgot it."

A little later, when they sat down to the table, Johnny looked around with a puzzled air, "Why, mamma, where are the potatoes?"

"Oh, Johnny, I peeled them and left them on the kitchen table while I went out to feed the bunnies, and I forgot all about them."

"What is the matter with this meat, mamma?"

"Why, I do believe I forgot to start the fire. I put the meat into a pan, and then I read a story in the magazine and really forgot the meat."

"May I have some bread and milk?"

"Johnny, I am sorry, but your papa was so busy today that he forgot to order the bread."

Johnny looked from papa to mamma with a bewildered expression. He had never had an experience similar to this.

Then, with quivering lips, he asked: "What can I have to eat?"

Mamma looked at him with a smile, and answered: "Take a drink of milk, dear, then go out of doors for a little while, and mamma will see what she can find for you and papa."

Johnny went out, and taking his pet kitten, went down into the orchard, and there he and the kitten pondered weighty questions.

After a little while, mamma called him, and this time he found a table spread with dainties such as bring happiness to a boy's heart. He was silent throughout the meal.

When he was snugly tucked in bed that night, and mamma was about to leave, he put up his arms, and drawing her head down close to him, he whispered: "Mamma, I am never, never going to forget any more, honest."—Ex.

JOHN ERICSSON.

The "land of the midnight sun" has no modern name so well known, to Americans at least, as that of the famous inventor of the "Monitor." Born in Sweden in 1803, Ericcsson's early life was passed amid the mines of the section of his native country in which he lived. The boy might daily be seen exploring the crude machinery used in the mines, while the intervals of his time were employed in evolvi strange inventions, with new combinations and i provements on what he had seen.

At nine years of age he had completed a sa mill in miniature and at thirteen was employed the government to make some surveys for which had evinced special aptitude. He afterward beca a lieutenant in the army.

But this not proving congenial and not rece ing the encouragement in the pursuit of his chanical projects that he had expected, he leav Sweden for England, where he remains a numb of years.

Among the first of his earlier and more impo ant inventions was that of the steamboat propell Ships had previously been moved by means of sa or lateral wheels revolving so as to strike the wat in a perpendicular line.

Ericcsson saw that too much steam was requir by such concussion of the water. Besides, warshi could by this method of propulsion be soon disabl in action. Observing that a fish swam by using t tail, the fins merely aiding by an oblique motion t momentum first imparted by the tail, and also a ing as a helm to give the direction, he conceiv the idea of propelling a ship in the same way. the aid of some friends, after a miniature expe ment had proved successful, he built a small vess behind which, in a barge, the navy officials we invited to enjoy an excursion on the Thames. Whi all worked admirably, the admiralty thought it i possible to steer large vessels and propel the both from the stern, and thus Ericsson had h labor and expense for his trouble in sailing the a mirals!

At thirty-five Ericsson came to America, whe aided by a few patriotic persons, he successfully i troduced his propeller. It is now generally used fast ocean steamers.

The Princeton, the vessel on which it was trie passed, sailed around and re-passed the Great Wes ern, the swiftest vessel known up to the day of t propeller, before, driving a straight course, the latt had time to get out of New York harbor.

Another invention was that of the caloric engi for the utilization of escaping steam and the substit tion of heated air.

But Ericsson is best known by the invention the famous ironclad, the Monitor—"the iron raft wi a cheese-box on it," as it was decsribed by the Co federates.

It was a gunboat of solid iron, built in Ne York, whose machinery was entirely hidden und water, except the round turret covered with five thi sheets of composition iron-plate, extending a foot an a-half above the water's surface. Two powerful ca non were poised so as to shoot out of an opening o one side.

After long delay and intercession, at which t proud inventor was not a little disgusted and cha rined, after such long-continued disappointments, t government at length concluded to try one such bo as an experiment, to cost $175,000.

On the 6th of March, 1862, the Monitor w launched, and ordered to Newport News, where t deadly Merrimac had already, before the Monitor arrival, destroyed two large ships. At length a riving, the Monitor poured into her lordly rival suc a broadside of effective shot at the water's line th

the Merrimac, after attempting to run down the Monitor and hitting her twenty-two times without injuring her, was compelled to draw off. Captain Worden, who commanded the Monitor on this occasion, rode behind the hearse on a very cool August afternoon some years ago, when the body of the great inventor was conveyed from the cemetery in Second street, New York, to the Baltimore, which carried the remains of this illustrious man to his native land.

The lesson of Ericsson's life shows us what hard work, coupled with perseverance, will do. Silently hidden from human gaze, for years at a time, the great inventor plodded on. Discouragement never daunted him. The bleak day on which the procession moved, was not bleaker than the treatment he received almost his life long. It was a squally March day in 1889 when Ericsson's funeral was celebrated in Trinity Church.

These days were but emblematic of the atmosphere in which it was Ericsson's noble lot to work out the sublime spectacle of character and achievement which shed luster alike on his own land and that of his adoption.

How much, in the production of men like Gustavus Adolphus and our present hero, the religion of Luther, long dominant in Sweden, has had to do, we may only surmise. It is doubtless very much. That peculiar type of Biblical interpretation represented by the Reformation has produced many heroes. In Sweden, they say such is the respect for law, that the mail coaches are often driven by children over the loneliest sections of the country, no one ever thinking to disturb them. At any rate, it will always be pleasant to think of the sturdy honesty of old John Ericsson, refusing to have to do with the sharks and corrupt influences through whom his advancement might have been hastened.—Lutheran Observer.

FINANCIAL STRESS AND MORALS.

Every day brings us new explanations as to the cause, the theoretical cause, of the financial stress just now upon our country. To most of the people it is the concrete and very real fact that troubles them. The panic in the community feeling no matter how produced is itself the cause, the efficient cause, of financial distress. Money depends not only upon the amount of "dust" on hand but rather the amount of "dust" people are willing to allow other people and agencies to handle for them. Money is not money until it circulates. It might as well be locked in quartz in the mountains as to be locked in the private vaults of the alleged owner. It happens that anything. real or unreal, which frightens the public mind frightens the money out of circulation into the private vaults. On the eve of a presidential election it is more than suspected that the great money centers have created an artificial scarcity of money in order to touch the "pocket nerve" of the people. It is said that millionaires have sold stock at fancy prices to tens of thousands of small dealers and now propose to "squeeze" these small dealers in order to buy back the stock at a nominal price. The big financier proposes to compel the small dealer to sell at a reduced price. The small banks depend on the large ones and this system is a complete organization over the whole business world. The underlying supposition is that all bankers and money men are honest, but it often happens that one unscrupulous money king can compromise the whole system of which he happens to be a part. If this financial stress is due to an artificial scare gotten up to freeze out and squeeze out the small investors and swell the swollen amounts of money in the hands of millionaires then we think the government of these United States ought to have brains enough, knowledge, valid knowledge enough and power enough to make the facts known to the public, fix the blame and punish the offenders in a manner which would make it hazardous to repeat the scheme. That such a manufactured scare, such an artificial reason for a financial panic is a crime against the whole people cannot be denied. If on the contrary this financial panic has its roots in wild speculation sweeping over the face of society and people have been buying ten times as much as they had money to pay for and that awful "pay-day" has come and they have nothing and can get nothing with which to pay, then we insist that the bank commissioners should have scaled down alleged securities and strengthened the reserves in all the banks. In any case the government, state and federal, has a duty to the public. Men nor corporations have any right to control conditions by which the whole people may be made to suffer. There surely is an adequate cause for such financial reaction. That cause should not be subject to the petty and changing notions of a few millionaires nor of a few rich corporations who are playing "hide and go seek" with the bewildered and bedizened public. People and nations now, as in the times of the Scriptures, perish for lack of timely and adequate knowledge. It is this blind feeling that arouses the wild agitator, creates socialistic anarchy, and threatens the very life of the republic. We suspect no one knows the real cause of this financial stress. If any one does really know, it is not to his credit or interest to tell. We counsel our readers to conservative patience. Do not believe more than a small per cent of the vagaries and theories afloat. Do not become alarmed. The country is all right and the honest banks will right themselves in a short time. Any credit system is subject to spasms. On the whole it is better to be liable to have spasms than not to have any commercial nerve upon which a spasm is based.

SOME INTERESTING LIQUOR STATISTICS.

There is employed in the manufacture of malt, distilled and vinous liquors $583,513,394, and about the same sum in the sale and distribution, making a total capital tied up in this death dealing business of $1,167,026,788. There are about 300,000 people employed in this liquor business. The business pays into the national treasury $199,035,911, about one-third of the income. To the State and local demands it pays about $100,000,000 more, making in all a revenue of about $300,000,000 annually. This shows what a death grip the liquor business has upon the finances of the nation. This immense money power is used in exploiting and ruining the American citizenship. If this could be used in legitimate business it would send a wave of joy over the face of the country.

St. Nicholas will have a unique serial feature, beginning in its November number, in the actual log, or daily record, of a "Bluejacket" on the cruiser Olympia of the United States Navy. "Three Years Behind the Guns," as this unusual true story is to be called, sets down, in a homesick lad's own words, the daily life and adventures of a clever boy who ran away to sea and enlisted on the Olympia in 1898, little dreaming that before his three years' enlistment was ended he would be on the commodore's ship in the Battle of Manila Bay.

BETTER THAN IS NECESSARY.

A certain business firm has upon its seal the motto: "A little better than is necessary." It is the secret of success in every business of life, from the first lesson to the last. Take it in school, for instance. One pupil may prepare his lesson perfectly, as far as limits of the text require; another, studying with broader purpose, does not stop with the limits of the appointed lesson, but seeks everywhere for deeper knowledge of the subject itself. Is there any question which work will rank higher in the end?

A young clerk in a store may be accurate, faithful, honest, and industrious—and stay there; another clerk may add to these necessary qualifications for his work, a personal interest in his customers which makes him remember their peculiar likes and dislikes and makes his serving them seem almost a matter of personal friendliness. Is there any question which will win the better trade?

A young girl at home may set the table and dust the rooms perfunctorily as a duty to be done faithfully of course but dismissed as soon as possible, or she may add a score of dainty touches to her work that will make it a pleasure to herself and a joy to others. "A little better than is necessary"—it makes the difference between being a slave or an artist; for, after all, it is in the spirit that the secret lies. To the high soul the "necessary" is always the very best that it can give.—The Word and the Way.

I imagine when Mary died, if God had sent an angel to write her epitaph, he couldn't have done better than to put over her grave what Christ said: "She hath done what she could." I would rather have that said over my grave, if it could honestly be said, than to have all the wealth of the Rothschilds. Christ raised a monument to Mary that is more lasting than the monuments raised to Caesar or Napoleon. Their monuments crumble away, but hers endures. Her name never appeared in print while she was on earth, but today it is famous in three hundred and fifty languages. We may never be great; we may never be known outside our circle of friends; but we may, like Mary, do what we can. May God help each one of us to do what we can! Life will soon be over; it is short at the longest. Let us rise and follow in the footsteps of Mary of Bethany.—D. L. Moody.

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2 jars of Preserves or 4 pkgs. of 12½c Mush	.50
1-lb. tin Pepper or Mustard	.35
1-lb. tin Pure Baking Powder	.30
5-lb. Pail Pure Leaf Lard, or 2-lb. square Best Butter	.70
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Corn Beef, No. 1 tins, only	10
Tomatoes, solid, No. 1 tins, only	5
Vienna Sausages, No. ½ tins, only	7
New Citron, fancy, lb.	25
Boiled Cider, quart 35c. bottles	25
Table Rice, new, clean	5
Salad Oil, American, gal.	90
Fancy Roast Coffee, 30c regular	26
Castile Soap, white imported, large bar	25
Men's Blue Serge Suits, finest	$8.50 to $9.50
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He treated her with coldness,
But she didn't mind a bit;
He treated her with coldness—
And seven plates of it.
—Chicago News.